

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES VOL. XXXXI.

JACKSON, MISSISSIPPI, AUGUST 14, 1919

NEW SERIES, VOL. XXL, No. 32.

Rev. J. B. Polk of Clinton has accepted care of the church at Edwards.

We are sorry to learn that Rev. R. L. Breland is not well. He is greatly needed in his part of the state.

Rev. J. L. Hughes assisted Pastor C. E. Bass in a meeting at Sandersville. A genuine revival and nine baptized.

One lady, married sixty years, ventures the assertion that cooking makes more happy marriages than kissing.

Pastor J. L. Powell Derma is happy in a good meeting at Bentley, preaching by G. I. Griffin of Birmingham. Sixteen additions, nine by baptism.

Howard Morgan Tull is the newly arrived assistant budget man. We congratulate the head of the budget department and are glad he got a raise in salary.

W. A. Chisholm and Miss McClelland conducted the county normal for Sunday school teachers at Coldwater last week. Thirty one awards were given upon examination taken.

Cooperation is the word to win with in the 75 Million Campaign. Whoever is organizer in your church or county get with him and work with him. This will put the drive over.

The editor had the pleasure of preaching for the people at Hazlehurst Sunday night. They are working to get a pastor from Florida, since Dr. Wall concluded to remain in Clinton.

Prohibition was good and right before the war, but the war made it a necessity and showed the need. The denominational paper was needed everywhere before the campaign. The campaign showed it to be a necessity.

Rev. W. R. Haynie, ministerial student in Mississippi College assisted Pastor W. C. Stewart in meetings at Rehoboth and Leesburg, Rankin county. There were 21 additions in one and 18 in the other.

The Word and Way says Secretary Daniel has done away with the order requiring students in the naval academy to attend the Episcopal Church, and now they may attend the church of their own faith.

Mr. Jack Scofield takes up his work as assistant pastor to Dr. R. J. Bateman at First Church, Meridian, Sept. 1st. He can assist in a meeting or two in August as singer at some other church if desired. Address him at 1019, 29th avenue, Meridian.

Columbia College and Stetson University, both Baptist Schools in Florida, have been merged. Henceforth it will be only Stetson University, but this school which has been controlled by Baptists mostly outside the state will be controlled by the Florida convention.

New subscribers to the Record and to the Home and Foreign Fields taken at \$2.25. Tell your people. This is one of the best missionary magazines in the world and you are getting it at less than cost of production. This is the month to put the papers in all the homes.

Last week we made mention of the fact that the Standard of Chicago made no mention of the Chicago race war. The latest issue of our esteemed contemporary publishes a letter sent by the Chicago Church Federation to the churches of that city and adds seven lines of editorial comment?

One way to reduce the high cost of living is to do without what you don't have to buy. If goods are too high buy less of it. Economy is a good thing to practice at all times, and there was never a better than now. Foolish people who have more money than they know what to do with, and pay any price that is asked, help to keep prices up and cause suffering among the poor. A graduated tax is just and will help to correct the trouble.

Will we raise our \$3,500,000 in Mississippi in this \$75 Million campaign? With all our soul we believe it will be done. But there is one first condition in the doing of it: We must get the business to the people, clear back to all the people. We must talk it, preach it, pray it everywhere; but first of all we must put the denominational paper in the homes of the people with its live message every week.

The spread of tuberculosis had come up in class, and teacher had spoken most impressively of the opportunity the Red Cross stamps provided to help in the cure and prevention of the dread disease. The children listened eagerly, much impressed. By and by a boy in a rear seat asked anxiously: "Please, teacher, where do you have to put the stamps to cure you?"

Mr. A. L. Flurry, superintendent of Education in Jackson county is anxious to get a teacher for Creoles in his county. They are people of mixed blood who have been greatly neglected. It is a field for genuine mission work. Many of these people are Baptists. Any information may be had of him or interested parties may write to him at Pascagoula.

"Blue Mountain Bards" is an attractive booklet published by Dr. B. G. Lowrey. It contains selections from poems by Profs. A. H. Ellett, Booth Lowrey, Perrin Holmes Lowrey, David E. Guyton, Vernon Booth Lowrey, Mr. J. J. Lowrey and Misses Nell Owen and Kathleen Baldwin. It is an exceptionally good collection of poems and excites ones pride in these products of Mississippi.

We have not read a book with greater interest for a long time, than the new book by Dr. McDaniel, "The People Called Baptists." We could not but wish as we read each paragraph that every reader of the Record might have this book. It is only \$1.00. Published by the Sunday School Board. You may order through the Baptist Record.

For July the County Sunday School Normals report 213 awards to teachers who took the examinations and the attendance of 150 people who did not take the examinations. This is for the rural work only and does not include the work done at the two encampments. There are other good results which cannot be tabulated.

Many railroad shopmen have gone back to work at the suggestion of the president who refused to take the matter up when men were striking in disobedience to their officers. There is no class of men in the country better paid than railroad employe. The whole country is being taxed to pay their increase in salaries.

Our ex-Mississippian, Jack Hardy—Beg pardon, Dr. J. C. Hardy—rejoices that Baylor College over which he presides has received a gift of \$50,000 from Deacon Burt of Houston. A new dormitory is being completed and yet they are threatened with an over flow. The attendance has grown 300 per cent in the last six years. Glorious.

Dr. E. P. Alldredge becomes secretary of the Executive Board for Arkansas Baptists.

B. A. McCullough assisted pastor J. G. Gilmore in a meeting at Spring Hill Church. Nine had been received for baptism at last report.

Rev. J. H. Barber, once pastor at Clinton has returned from overseas service as chaplain to his pastorate at Columbia, Tenn.

Rev. J. C. Robinson of Canton assisted Pastor D. J. Wiley in meeting at Antioch, Rankin county. Eleven additions; seven by baptism.

Acting Secretary J. E. Dillard of the Southern Baptist Education Board is requesting every pastor in the South to preach in August on "Going to College."

Churches ought to take notice this year that it will take nearly twice as much to print the minutes of the associations as heretofore and send in amounts for that purpose accordingly.

Louisiana Baptists are only about half as many as Mississippi Baptists but their part in the 75 Million Campaign is almost as much as ours. Louisianians, you've got your nerve!

Pastor O. C. Cooper reports a great meeting at New Zion Church, Webster County, assisted by Rev. O. P. Bentley of Durant. A good list of subscribers to the Record was sent in.

Prof. Latimer who is touring Northeast Mississippi for Mississippi College, reports he has bagged more boys than he can bring home by himself and will have to get a special car.

Virginia reported ten days ago that some association had been organized for the 75 Million Campaign, clear down through the church. Go to it Ole Virginny, we'll be right there with you when the fox is caught.

Our list of subscribers to the Record is lengthening every day. Have you sent in yours? It is as important to renew your subscription as it is to send a new one for names are dropped at expiration of time paid for.

Dr. Jeannette Beall of Kansas City sailed August 6th, for China, where she labors as a missionary of the Southern Baptist Convention. Miss Beall is a graduate physician and osteopath, also of the W. M. U. Training School.

W. C. T. U. headquarters announce that they are not making a campaign for a federal amendment against tobacco but they are in an educational campaign against tobacco and have been for 30 years. They have always done their work openly and will continue to do so.

In Hoc Signo: "Baptist 75 Million Campaign Headquarters;" you will see it over the front door of the building into which we have recently moved. You will find a large force at work inside. Put the calendar up in your home and in your church. Get ready to wear the button.

Baptism is a burial, and burial always proclaims a death not a birth. Birth and burial are at the opposite ends of our earthly pilgrimage—Western Recorder. Yes, beloved, baptism is a burial, but it is also resurrection. It represents not only a death but a resurrection also "Therefore are we buried with him by baptism that like as Christ was raised up by the glory of the Father, so we also should walk in newness of life." Let the ordinance speak its full message. Death is only half of its significance and life is more than death.

## OBSERVATIONS AND EXPERIENCES IN THE CHAPLAINCY.

## Article No. 2.

(By Pastor Herbert Haywood.)

(First: a correction. In the conclusion of the first paper on this subject the printers made the writer to say, "The Old Man," as Pruden called himself, was a general favorite." Of course the title of Major was left out by the printers.)

On graduation and appointment at the Training School for Chaplains we were assigned to Camp Travis. While en route thither we stopped in a store in St. Louis and one of the elevator boys, a fine lad of about twelve years, after several glances at the cross on the chaplain's shoulders, opened up the following conversation: "Captain, that's a new one on me, do you mind telling me what it stands for?" "Son, do you go to Sunday School?" "Yes, sir." "Well," said I, "it stands for what we try to preach in the army." "I've got you, thank you, sir." Regardless of what it cost to accomplish and however I may have failed or succeeded in fulfilling it, the answer given that boy represented a deep committal to purpose; and that little dialogue on St. Louis elevator stood out prominently through all the varied experiences that were crowded into what I consider—if I may so speak—one of the most useful periods of my life.

Arrived at San Antonio in company with two other chaplains from the Training School assigned to Travis, we took time to call in on Dr. S. J. Por'er, then of the First Church, that city. We were not surprised to hear, later, that no minister had so gripped the hearts of the soldiers in that great city and in the camps round about as had this giant in the spiritual realm. The wonder to us was that this pastor, more than busy with his big church and with preaching appointments in and out of the camps should have taken the time that he did take with us. And the personal interest he manifested. Well, it was the measure of the man; we called to mind a squib he had written some years ago in the Baptist Standard entitled, "The Measure of a Minister." We saw that, as he had written, the measure is to be taken from within.

## IN THE DEPOT BRIGADE.

Reporting to the Camp Headquarters we were informed that place was open for only one, so two of us remained on the "unassigned" list till the next day when we were placed as "extras" with the 165th Depot Brigade. The writer was sent to the first group which was composed of negroes; here already were three chaplains, two white and one colored. My work was to be in the second battalion, dividing with a fellow Baptist, the Senior Chaplain (which, interpreted, means he had been in the group the longest and was due, ordinarily, to get out first.) Some say that life in the service is incomplete without a taste of the Depot Brigade but most of those in it watch every opportunity to get out.

We soon got acquainted with a number of the officers, many of whom were splendid fellows, but their free use of profanity, though checked considerably when chaplains were around, made the religious work much more difficult than it otherwise would have been. For the negro is constitutionally an initiatore; and we found it necessary to tell the colored soldier that because a white officer cursed and swore that did not make it right. This subject of profanity in the army will come up later on in these papers, even as it did in subsequent experiences. But I never forgot that Major Pruden had repeatedly told us a chaplain in the army is as much the chaplain of the officers as he is of the enlisted men, (the latter is a term used to represent all privates and noncommissioned officers in the army, whether drafted or volunteers, in order in this case, to keep down any feeling of distinction.) We talked personally with a number of these officers who used profanity so freely, and I believe with good results. It was my pleasure when some of them became victims of the influence to show my interest in their wel-

fare, as I visited them in the hospital. As to the commander of this second battalion, Major C—, we never heard him swear, and we fairly fell in love with him, he was so courteous and kind.

Being an extra chaplain in the D. B., I at first could not find much to do, and the "ban" was on all public gatherings for religious purposes, so we spent a good deal of time in Bible study; later we found a way of doing hospital work during the day and of preaching to the inmates of the guard house two or three nights in the week. The negro is a religious being— we sought to preach as practical a message as possible, and accompanying several professions of faith we believe were practical results. Several of the officers of the guard as their turn came to go on duty got to coming and asking questions like this, "Chaplain, are you going to preach in the guard house tonight?" Occasionally I would ask in reply, "Why, do you want me to?" "I sure do, for your preaching down there makes our jobs easy; those birds behave when they are religious." I give it as a part of my experience; that the chaplain who seeks to attend strictly to his religious duties commands the respect of a large majority of the officers and men. But I did not like to hear the negroes called birds, yet, later on, I was to hear some of the finest young men I ever set eyes on called the same. Was this one of the things I had to get used to in the army? And many a private in the guard house, be he colored or white, was worthy of and in need of a real friend. As I look back I am grateful to God for the privilege of trying to do good to the negro in his need.

One day several thousand of the negroes were assembled on the Camp Stadium in front of the general's quarters; they were to make a contributions to the reception given Axel, Crown Prince of Denmark. Among the melodies those negroes sang was one that seemed to me very impressive; rising slowly and falling softly and solemnly, "Steal away, Steal away to Jesus," must have inspired religious emotions in thousands of human breasts on that beautiful October afternoon. And what a scene! All around the quarters of the General and on either side of the great stadium was the gay regalia of military display. In the foreground of the negro group stood the Lieutenant-Colonel, commander of that colored host; immediately behind him was his staff, and then at the head of each company stood each company-commander and adjutants. Somehow I wonder if that scene would not be repeated, if that great company of human beings would not be reassembled—at the judgment. These ideas are not foreign to the Word of God; and my heart went out in prayer for all those officers, that at least some would there and then, in mind and in heart, steal away to Jesus.

## TRANSFERRED TO THE DIVISION.

Three weeks to the day my service in the Depot Brigade terminated, for formal word of my appointment came from Washington, assigning me to duty with the Eighteenth Division. The Division Headquarters attached me to the 218th Field Signal Battalion. Major C—, commanding, to whom I reported for duty Saturday morning, November 1st. One of the first things this commanding officer said to me was, "Chaplain I am glad to see you here; our last chaplain did us a lot of good in France." I told him I had come to serve to the very best of my ability. The battalion had been organized in Leavenworth and transferred to the 18th Division for completing to full strength and preparation for overseas service. At that time the total number of officers and men was not above two hundred. The C. O. and the writer discussed the work of the battalion and the work of the chaplain; Signal Corps Schools were held nearly every night in the week, but the Major arranged for one night to be used for religious service in addition to any I might want to hold on Sundays. From the first and always he gave me a wide latitude of freedom as to the religious work and offered to provide assistance in materials and men any time needed, if I would let him know. From the time that we accepted

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the offer to attend the Training School for Chaplains my wife and I had praye that I should be placed where there was a good commanding officer, one who at least was friendly toward religion, if it was within' the realm of God's will and providence. I came out of that first meeting with my new commanding officer very happy; for we believed our prayers had been answered.

Now in view of what is yet to be said let me here record that the C. O. was a very companionable man. Once acquainted, he would stroll into my room, and, later, invite me to his rooms for a chat; he never gossipped, always talked of practical things, and manifested a keen interest in my work with the men. On one occasion I shall long remember. It was in December; the battalion had had, or (more correctly) demonstrated, a "problem" of liaison—practicing communications with other branches of the service such as the artillery, etc., in a sort of sham battle. The next day nearly all the battalion was out gathering up the apparatus, and on the adjournment of a Divisional Chaplains' meeting I joined them. That morning the sergeant in charge of the stables had saddled for me the Major's horse, called Stockings. As I came up to the C. O. in the field he greeted me with, "Chappie, I see you have Stockings." "Yes, sir," I replied, "does the Major want to swap?" "No, stay on, Chappie, and come along with us." (He was quite sociable, and used "Chappie" wheneyer he wanted companionship with me). We soon were approaching a squad of men taking up wire. "Do you see that fellow B—? there's a wonderful change in him." I agreed. About three weeks before this, B's company commander (a Catholic) had come to me to see if I could do anything with him, that there was "absolutely no good in him, and he ought not to have been sent to the signal work," etc. We had had B come to our room and had prayed with him; we showed him the way of life, and he had said he would trust Christ and try to live for Him. We had called the sergeants of his company into consultation and each one undertook to befriend and help him; fine, strong Christian men also we picked out to throw around him a good influence and to see that the "black sheep", as he had been called, was not made the butt of his company. It was all worked tactfully, and he got to where he wrote his home folks regularly and often, whereas at one time some of the boys had stood over him and made him write home to his mother.

All the field work going on apace, the Major said, "Let's take a ride, Chappie." We did. A good number of our officers (most of them that were anything at all in religion were Catholics) had the idea that chaplains as a general rule were good for nothing, except to say a few words over the dead and to preach a little on Sundays. The Major did not share that belief, he was quite appreciative, and I was always glad to hear him sound the praises of the chaplain who had been with him in the 315 F. S. Bn. in France. But I had made up my mind that I would do all I could, by the grace of God, to change the thinking of the average officer with respect to the ability and usefulness of a chaplain. We rode on at a canter; soon the hurdles loomed up. "You had equitation in the Training School, I believe, Chaplain." "Yes, sir." I did not tell him that we had not hurdled, and that I had never hurdled in my life. He led the way; my faith was in God and in Stockings, so Stockings and I followed. I found that all I needed to do with that horse was to turn him loose and hold on; yet I must appear horsemanlike before the eye of the Major. Soon we were clearing every hurdle nicely and without a lump. Let me say here that from that time on I was trusted with any horse in our organization, and the C. O. once said I was a little too daring, for I had ridden one that was considered almost an outlaw. After the hurdling came another surprise. Having ridden for about a mile the Major, I noticed, became quiet and Stockings was trying to tear away from me; fact was, I had been tricked into a race and as soon as I discovered it agreed

with Stockings. Major explained that he could not have been tricked into a race.

And now we trotted along good deal certain clearings in the ground for purposes; respect, though. He and I were no longer alone; me to know seem to turn and preach for prohibition of Chaplains. A rule did that if they to do they the Exchange. He told of or regular ventured decreased signed me religious. simply because lains were work. I said lain him know of a who in regular work hadious work to do. His regular duties met a change in his organization had the o mess, and he had to I asked him work? cept preachers command and talked about how a few men talion head seems to him a change you have for a while perfectly to own work of a secular him I had part. Tr the Red Cross as Y. M. but that v object to the officer; he (In our m

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L. B. The following is a sweeping spiritual

The same people for the I call all the shown in the South 100 million White's bville, and the South enthusiasm

with Stockings not to bring in the rear. The Major explained that he knew exactly what his horse could do, but wanted to try out the one he was then riding.

And now came some interesting conversation as we trotted homeward. At that time there was a good deal in the papers about prohibition, and certain clergymen were contending against it on the ground that they must have it for sacramental purposes; for them the Major said he had no respect, though he himself did use beer moderately. He admitted that it were better if there were no liquor at all in the country and he wanted me to know that though he might not always seem to talk that way he believed the churches and preachers and others that were out-and-out for prohibition were right. This led to consideration of the Army Exchange and the work of Chaplains. He said that commanding officers as a rule did not like to see any officer loiter, and that if they saw one who could not find anything to do they usually assigned him to the care of the Exchange, Mail, Officer's Mess, and the like. He told of a dentist in his unit when in the old or regular army who had been thus employed. I ventured the question why, seeing our battalion decreased instead of increasing, he had not assigned me to some work other than that of the religious. The reason I asked this question was simply because some of our Baptist leaders spoke and wrote against the chaplaincy because chaplains were set to doing secular instead of religious work. I saw that it largely depended on the chaplain himself and the commanding officer, and know of at least one chaplain—a fellow Baptist—who in reporting to Washington of his monthly work had stated he could do much better religious work if he did not have so much secular work to do. His Colonel soon relieved him of the secular duties, or most of them. And on the train I met a chaplain who said there were 3,000 men in his organization, and he the only chaplain in it, had the care and responsibility of the officers' mess, and, in addition, for more than three weeks he had to drill a company of infantry. "When," I asked him, "did you find time for your religious work?" "How could I do any," he replied, "except preach once in a while." But here is my commanding officer's answer: "Chappie, we have talked about you and your work and have wondered how you could find so much to do with such a few men. When you first reported at the battalion headquarters for duty I said 'The Chaplain seems to know what he wants to do; we'll give him a chance,' and when on that Saturday morning you had all your arrangements made by noon for a whole week's work I decided to let you be perfectly free to make your own plans and do your own work without bothering you with anything of a secular nature." I thanked him, and told him I had fully appreciated the kindness on his part. True, he had given me the management of the Red Cross and the seven organizations (such as Y. M. C. A., Salvation Army, etc.) campaigns, but that was along my line anyway, no one could object to that. I thank God for my commanding officer; he was ideal in many respects.

(In our next paper vital issues will be related)

#### HOW A SOUTH CAROLINA ASSOCIATION IS STARTING TO PUT IT OVER.

L. R. Scarborough, General Director.

The following letter reads like the second chapter of the Acts of the Apostles. It is a sign of sweeping victory. It has push, spizzerinum, spiritual pep, and everything else along that line.

The Saluda Association has set a worthy example for the other 924 Associations in the South. I call all the others to do likewise, for if the spirit shown in this meeting is multiplied 925 times in the South in the Associations, we are sure to get 100 million dollars, and more. This letter of Dr. White's brought joy to the office force in Nashville, and I believe it will bring joy throughout the South. Read it and catch a big dose of its enthusiasm and spirit.

"Dear Dr. Scarborough:

It will hearten you to know that the Saluda Association, the largest in South Carolina, and one of the largest Baptist Association in the world, and the first of the Associations in this State to meet, devoted itself gloriously all day long yesterday to the Baptist Seventy-Five Million Campaign. All reports on objects included in it were consolidated in a paper presented by the Executive Committee, concentrating all attention on the Campaign itself by an order of the Association no other matter was allowed to intrude. All day long the large body was kept right in front of the big banner behind the speaker's stand—SEVENTY FIVE MILLIONS FOR THE MAST-

TER.

"We looked at the word 'seventy-five,' we looked at the word 'millions,' and then we looked on through them 'for the Master.' I have never in my life known a body of delegates kept so intensely in front of a proposition for a whole day. In the afternoon I presented the report and made a speech. Then McGlothlin came on in a grand way, and when he was done we knew our leader, and those country men and town gentlemen too were in the mood to say: 'Drive on we are right at you.' Then Watts turned the discussion to the practical publicity plans and we went to dinner in a glow. In the afternoon we let the Lord and the brethren take charge, with a four-minute shot out of every heart upon which the spirit moved. They came one after another, red-hot in personal consecrations to the thing which has caught their zeal for the battle. Exactly at the right time, without any loitering of interest, I brought the brethren—and I came with them too—right down upon their knees, crowding around the stands and filling the big aisles, to a solemn prayer of personal dedication for themselves and for their churches. We had displayed in large letters the apportionments to each church and all of them knew what they were doing. My own church headed the list with \$100,000, which we will carry to \$125,000.

"The Association ordered for September 8 a conference of three representatives from each church to meet here for all day prayer and training. I thought you would be interested to know about all this. If you should want to reach me at all during the next week I will be at Ridgecrest, N. C. Good cheer and God bless you."

Sincerely yours,

JOHN E. WHITE.

Nashville, Tenn.

#### A THREEFOLD CHALLENGE.

Dr. J. T. Henderson.

The Baptist 75 Million Campaign is justified on at least three grounds: First, we need the money; Second, we need the Campaign; Third, the time is favorable:

1. An enlarged demand for money is emphasized, first by a new recognition of needs in the home land.

(a). The experiences of the war have convinced us that the foreigner is a peril unless he can be brought to honor the flag; genuine patriotism will come most effectually by way of the Cross. Here is an urgent call for a larger program.

(b). Recent riots remind us that we have a problem of some magnitude in assimilating the negro; he should be made a safe and helpful factor to our Christian civilization.

(c). The Christian School must have a larger support, if it survive, to say nothing of its being prepared to meet the pressing and growing demand for leadership both in the pulpit and the pew.

There are many other matters vital to American Christianity but space forbids the mention.

2. The situation abroad is mighty in its challenge.

(a). It is our abiding reproach that we have not furnished the workers and equipment on our present fields that would give assurance of any

larger success. Eugene Sallée has an overwhelming conviction that the Interior China Mission should have twenty-five new workers at an early day. This is only a sample.

(b). The challenge of new fields must not go unheeded. Our minds all turn to the large opportunity that the New Day has brought in France, Belgium, Russia, Palestine and other lands. Millions of money and hundreds of lives might be wisely invested here.

(c). We have been a unit in declining to enter into alliance that would restrict us to preach the Gospel to only a certain well defined and limited section of the world; we accept responsibility for giving the word of life to the *whole* world. Such a program is preposterous with the meagre resources we have been providing.

3. We need the Campaign. It answers the call for something extraordinary to wake up our dormant hosts. The momentum of such a simultaneous Campaign of Education, intercession, organization, and personal solicitation is bound to be overwhelming. Visions of glory will break upon many dull eyes for the first time; thousands that sat in darkness will behold a great light. In many cases a provincial spirit and narrow concern will give place to a world wide passion. Thousands of diffident laymen should learn the blessedness of service and become effective advocates of stewardship. Multitudes of men with marvelous capacity need to discover themselves.

To get 75 million dollars in cash is a big achievement but to take up and put to work two million Baptists is a bigger one.

We cannot and should not ever be the same any more; we should be made ashamed of the past but grateful that God has accomplished so much through us, despite our littleness.

4. The time is favorable. While the world war cost us millions of lives and billions of treasures and filled the earth with unspeakable horror, it brought us some lessons of great value that are still fresh in our minds. These must be turned to account.

In the first place, we have been taught the plan and value of effective organization; we recognize the worth of capable leadership, and that all must keep step to the same drum beat. We have witnessed an organization so thorough that it effectually touched the most remote indifferent citizens and aroused their faiths, have made this demonstration before our eyes and we are now to utilize it to our profit.

In the second place, we have had a striking manifestation of the efficiency of prayer. In answer to the supplication of God's elect, the tide of the war turned, the allies began their triumphal march toward the Hindenburg line, and victory came in advance of the predictions made by the military experts. While the officers, soldiers, and the people at home were heroic, and must be considered large factors in the triumph, we all recognize that "The Lord triumphed gloriously." We must know that prayer is the mightiest factor in the success of our campaign.

In the third place, we have more money than ever before. The banks are overflowing and nearly everybody owns an auto. Not only do the Baptist people have the money, but they are in peril if they do not spend it aright. "They that be rich fall into temptation and a snare." This campaign affords them the opportunity to grow "rich toward God" as well as rich in treasure. Hundreds should put \$2,000,000 into this cause with as much enthusiasm as into a Buick or Studebaker.

In the fourth place, as Lloyd George has said, the principles for which Baptists have always stood, have had their triumph and are popular to the end of the world. It is the Baptist hour; people everywhere are ready to welcome the Gospel of individual liberty. The hour has struck for Baptists to proclaim their message to a responsive world.

In the fifth place, altruism is the order of the hour. The war got in some of its best work here. The man concentrate in self has learned that he

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Daniel Bldg.

Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your time is out, if you do not wish paper returned, drop us a card. It is expected that all arrears will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notices.

## EDITORIAL.

## THE LIFE WAS THE LIGHT

The first verses of John go back to the heart of eternity. The heart of God and the heart of truth. They furnish a rich field for meditation long and oft. They cannot be exhausted from age to age. This short article will not go deep into even one verse. It helps to look a little into a part of the fourth verse, "The life was the light of men."

Here are two words that largely characterize the gospel of John and it is well to get some conception of their worth at the beginning. Jesus is declared to be existent in the beginning, to have been cooperating with God, to be very God. He is said to be the active agency in creation, in all creation. All things came into being through him, and without him nothing at all came into being. Then follows the statement that in him was life and the life was the light of men. One punctuation makes the life in him the active cause of creation, reading: "That which came into being was life in him."

Here and in the statement which follows: "The life was the light of men," we come back to the original source of being, of intelligence and of truth, namely the life that was in him. Men have sought in vain with microscope and scalpel for this mysterious source of activity, both material and spiritual. Life, this first cause of all else remains hidden and invisible. The only explanation that has ever been offered, and it is sufficient, is this: "In Him was the life."

But what of the connection between the life and light? The same relation of cause and effect obtains here. The life was the light of men. Light does not exist except by two things, the original active cause which produces the ether vibrations and the sensitive eye that is responsive to them and receive them. The life, the active working of the Son of God produces the thing to be seen and the organ that sees. The life is the light of men.

This is true of the physical world and the physical man, but it is not about these that John is writing. The physical merely reflects the spiritual and so better helps us to interpret it. But light here is both knowledge and intelligence. It is the truth to be known and the capacity to know it. The one does not exist in any man without the other. Jesus is the revealer of God because he actively displays the attributes and the will of God in all he does, his power and wisdom in creation, his holiness and righteousness in dealing with men, his love both in his superintending providence and in redemption on the cross. But all these are nothing to a blind man. They are wasted on one will, cannot or will not see.

So that something more is necessary that the activity of Christ outside of man. The work must also be done within us. Here also the life is the light of men. It is the new Christ life within which gives understanding of truths that now

seem clear and unmistakable but which once were absolutely unknown. How often through the Bible rings that solemn chorus like the tolling of a bell: "This people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed." But how like the ringing of bells at dawn, like a reveille sounds the hopeful message: "In him was life and the life was the light of men."

In less degree, but as truly, can it also be said of the Christian, the life is the light of men. It is the life of Christ within us, producing the life of faith, of truth, of righteousness, of gentleness, of love, of service before others and for others; this is the light of men. This will show them that God is, what he is. This will be their light amid the darkness of men's sins and selfishness and earthliness. Thus let your light shine before men that they may glorify your Father in heaven.

## MARK OF THE BEAST.

This is not an effort to interpret the figure in Revelation, though it is probably as nearly a correct interpretation as many efforts to do so. The figure is symbolic of a condition which is becoming acute today in business and in politics, and which threatens the foundation of society. In the book of Revelation the beast represents some person or institution which is the embodiment of self seeking and self assertion. It has the worst qualities of the leopard, the bear and the lion. Again it is shown with horns and many heads. The mark of the beast identifies people with him, indicates subjection to him and protection by him.

It has been common among protestants to identify this monster with the Roman Catholic system, and certainly there are many points of similarity. We are of the opinion that the beast typifies much of the essential nature of Romanism, but that it cannot be applied exclusively to Romanism, but to certain traits of the Romish system wherever they may be found, and they are found in other institutions, they are as reprehensible anywhere else as in the Roman Catholic church.

For example if a Baptist should run for office in Mississippi and Baptists should pass the word around and call on every Baptist to vote for him because he is a Baptist; or if Baptists should gather to him for that reason without the necessity of any word being passed; this would put the mark of the beast on them.

As a matter of fact Baptists are in no such danger, for they are the most independent, not to say contrary, people in the world. Their specialty in the past has been a failure to work together. Many of them take a special pleasure in declining to do what they are asked to do. The Baptists in Mississippi if they voted together could elect anybody they wished. There are more of them than of all others put together. But they don't vote that way and ought not to. You never hear of the Baptist vote in any issue. But you do hear of the Catholic vote and the labor vote, and there are other votes that you don't hear so much about. This vote is based not on the worth of the man, nor on the political issue at stake, but on the selfish interest of the institution to which the voter belongs. He votes not as a citizen, not as a member of the commonwealth, but as representative of a class or institution.

In Vicksburg a man dare not antagonize the Catholic vote if he ever wishes to run for office. In Clinton for a quarter of a century and how much longer, I don't know, there has been no Baptist magistrate and no effort to get one, though the community is overwhelmingly Baptist. In no office is this made an issue. It is not hard to locate the mark of the beast.

There can be no question that in Mississippi men have been put into office because they were members of certain benevolent orders, and others have worked their connection with benevolent orders for all it was worth to secure office. This is the same mark of the beast. Wherever the merit of the man or the merit of the issue at

stake gives place to membership in any church or organization, the mark of the beast shows up. It is not an uncommon thing for a man presenting himself as a candidate to announce what orders he belongs to.

But it is not only in politics that the mark of the beast shows up. Criminals have been known to go unpunished because they belonged to certain organizations. Murderers have gone unpunished, because of the "influence" brought to bear on the court or jury. A high state official sometime ago when charged in the newspapers with shameful conduct in one of the state institutions, made his defense by blazing it abroad that he was a member of a certain benevolent order. Enough said. Many were ashamed but could say nothing.

The most manifest use of the mark of the beast today is in the use of class organizations to promote purely selfish and hurtful aims, organizations of special lines of business is legitimate and necessary. They have been employed and may be yet to improve the condition of men in their special occupation. But when they are used to the injury of others they bear the mark of the beast. Certain organizations have been known to picket business houses for the purpose of preventing people doing business with them. These houses deserve protection. The dynamite outrages in the west are extreme examples of this beastliness. The effort to hold up the federal government, the threat to paralyze industry, the refusal to allow anybody outside the organization to work; these bear the mark of the beast. This conforms to the character described in Revelation 13:17, which says: That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

## COUNT IT ALL JOY

This is the note that "James, a servant of God and of the Lord Jesus Christ," sounds in the opening of his epistle to the "tribes." It's not a bad motto for life. It may seem somewhat surprising that he uses it as a challenge in going forth to meet "trials;" but so he does. "Count it all joy, my brethren when you fall into manifold trials."

There is an assured and inevitable joy in a heroic spirit who goes forth to meet a difficult task or a great hardship which has a worthy purpose. Our hearts have been deeply touched and stirred as people have told us about the smile on the face of our boys who staked their lives for liberty in France, and how even in death the smile remained. There is a deep joy in undertaking a difficult and important task and even in enduring hardships on its behalf.

That joy will be the portion of every man and woman and child who takes a worthy part in the great undertaking which Baptists have assumed in the 75 Million Campaign. We have never before taken hold of the work of the kingdom in any adequate manner. A few heroic souls like Jackson and Yates and Simmons and Graves and their fellows and successors have given their all to the work of Christ as they went to their task among the heathen. But most of us have never crimsoned our sacrifices with our life blood. The Baptists as a whole have not given themselves in the joyous abandon of devotion to the holy work of ministering to a lost and needy world.

In this campaign we are beginning to sense the meaning of sacrifice, to awake to the voice of God, to respond to the blessed and heroic example of Jesus, who said "If any man wills to come after me, let him renounce self and take up his cross and follow me." Of Him it was said "For the joy that was set before him, he endured the cross." There will stir in men's souls today a new devotion, an increasing sense of fellowship with Him who loved us and gave himself for us. There will come a new joy as we meet this test of our loyalty to Him. From the depth of our soul we ought to praise him for this summons and this opportunity.

Not that we believe that a 75 Million Campaign successfully finished will measure our re-

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sponsibility to Jesus Christ and to the world for which he died. But it is a beginning to understand and to undertake. It ought to mean, it must mean, the surrender of lives in joyful service to God; the consecration of a multitude of our young men and our young women to overseas work among the heathen, for the freedom of the world from the dominion of sin and ignorance. Let us count it all joy; and may we have the joy of a world harvest of souls in the kingdom.

#### RAWHEAD AND BLOODBONES.

We have been stopped from saying some things lately that needed greatly to be said, but which would have been considered participation in party politics. There is a line of demarcation between politics and religion, but there is a place where they border closely on each other. There are some things that concern every good citizen and every Christian is interested in whatever relates to good citizenship and righteous government.

The special thing which comes to our attention at this time as good citizens and good Christians is the relationship of two different races living in the same territory, under the same government, having the same interests, speaking the same tongue and insofar as they have any religion (and a majority of both races are religious) acknowledging the same God and Savior and preaching the same gospel. The oneness of these two peoples is simply marvelous and a matter of joy and congratulation.

The efforts of five brands and demagogues among politicians to set one race over against the other for selfish interests is simply an effort to scare somebody with the old bug-a-boo of "rawhead and bloody bones." So far as Mississippi is concerned the court records would doubtless show that white people have more trouble with white people and negroes have more trouble with negroes than members of either race have with the other race. This in spite of the fact that the race are nearly equal in numbers. This would indicate that we are not having race trouble here but merely trouble occasionally between individuals.

Now the pitiful part of this whole business is that simple minded people permit themselves to be exploited in any political campaign by people whose only purpose in fanning the spark of race prejudice into flame is to boost themselves into office; and when they get in they can laugh in their sleeves at the poor dummies who put them there. We can now say this because the first primary is over and the two parties who are in the second primary are both guilty of the same political demagoguery. It is not surprising that designing men should use any sort of scheming to get into office, but the surprising thing is that men should permit themselves to be used as fuel to run the engine which pulls somebody's train into office.

The poor negro who knows nothing of politics must be continually hitched up to somebody's wagon and pull some candidate into office. We will never have the right sort of men in office in Mississippi until this rawhead and bloody bones ceases to be a political bug-a-boo. The question of who should rule in Mississippi was settled 1890 by the adoption of a new constitution. But some people are awfully afraid of ghosts, and while nobody ever saw a rawhead and bloody bones, it is a convenient bogie to frighten children and imbeciles with.

Christian people owe it to themselves to see to it that no injustice is done the weakest one in our midst, that fair dealing in business and in the courts shall characterize our whole state; that every effort shall be made to uphold the majesty of the law, to prevent lynching and to punish lynchers. Any man who apologizes for lynching or makes capital out of it is unfit to fill the office of dog-catcher in a kennel. These things are said not with any political motive but from a heart that loves righteousness and hates iniquity. It is the business of the Christian religion to see that righteousness is established in the earth.

## Baptist 75 Million Campaign

SOUTHERN BAPTIST CONVENTION

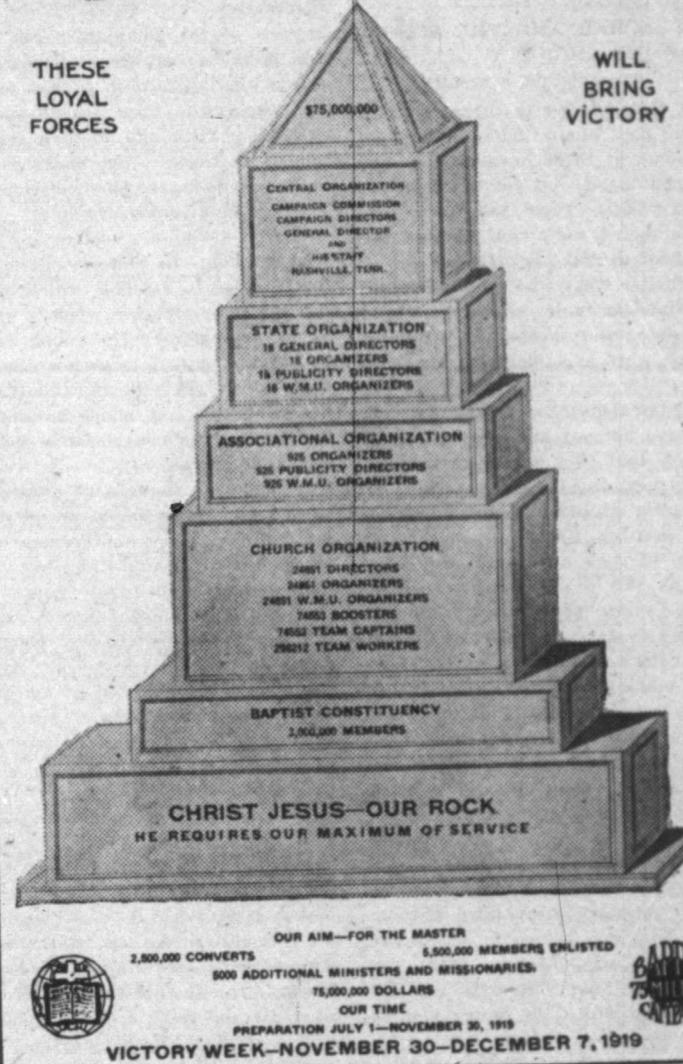


### Chart of Organization



THESE LOYAL FORCES

WILL BRING VICTORY



OUR AIM—FOR THE MASTER  
2,500,000 CONVERTS 5,000,000 MEMBERS ENLISTED  
5000 ADDITIONAL MINISTERS AND MISSIONARIES  
75,000,000 DOLLARS OUR TIME  
PREPARATION JULY 1—NOVEMBER 30, 1919  
VICTORY WEEK—NOVEMBER 30—DECEMBER 7, 1919



Baltimore, Md., Aug. 9, 1919.

Dear Friend:

You will recall that all plans that could not be utilized to win the war were quickly modified. In the big BAPTIST 75 MILLION CAMPAIGN this same policy holds and it is lovely to see how gladly the workers assent to readjustments. Thus it happens that the subject for the November program is being changed from "Native Worker on the Foreign Field" to "Lengthen the Cords, Strengthen the Stakes." This program will emphasize stewardship and will treat also the home interests of the campaign, namely: home and state missions, Christian education, orphanages, hospitals and ministerial relief. The subjects for October and December will remain the same but will greatly emphasize the foreign mission side of the campaign. October will also lay special emphasis upon enlistment for service. I felt you would want to know early about these programs.

The September morning prayer-cards and the programs for the campaign Week of Prayer, September 21-28, have been arranged for as have the

enlistment cards for October. We also plan to have a leaflet about prayer for September, one about enlistment for October, one about tithing for November and perhaps one for Victory Week, November 30-December 7. A general leaflet about our part in the campaign is also being prepared. I know you will be much in prayer for the usefulness of all these supplies.

We are particularly anxious to have every practical idea we can secure on enlistment, on tithing and on how our young people may help in this campaign. If you know anything which will help along any of these three lines, please write me care 225 Lapsley Street, Selma, Alabama.

Hoping to hear soon from you, I am,

Yours for W. M. U. Millions for the Master,  
KATHLEEN MALLORY.

The Campaign Commission in South Carolina has decided to send their State paper, the Baptist Courier, to every family in the State for four months. They feel that the work of the campaign cannot be carried forward without the paper in every home.

(Continued from Page Three)  
is his "brother's keeper." Men wedded to their money have been shaken loose from it and have discovered that it is more "blessed to give than to receive." The greatest man among us is "the servant of all."

Finally, the time is opportune, because we have been taught to project and perfect big plans. We have learned to do the impossible. The war has done much to cure us of littleness. One-hundred million for the Red Cross in one week and more than two-hundred million in the same time for the combined war fund, should lead us to attempt great things in Jesus' name. The Methodists of America have set us a standard that should serve as a mighty challenge.

"Awake! Put on thy strength O Zion!"

THIS YOUNG PREACHER AND THE SCHOOL OF HIS CHOICE.

(J. F. Love, Corresponding Secretary)

Throughout the South today there are perhaps thousands of young men whom God is calling into the ministry. Some of these have already had college training, but have not yet surrendered themselves to God's call. There are others who feel drawn to this sacred work and are thinking about entering school to make preparation for it. There is a still smaller class who have answered God's call, have finished their college work and are planning to enter the theological seminary this fall. I have a word of admonition for these young brethren.

I would, first, admonish those whom God has called, but who have not yet answered that call with joyful consent, that they betake themselves to prayer and to earnest and faithful searching of heart. The world never offered to young ministers such room, such inviting fields of opportunity, nor called to them in such need as at this very hour. It is, I think, safe to say that no other vocation promises the same opportunity for the exercise of the higher powers and for the highest human service that the ministry does today. Those who would like to make a contribution to the life of the world have their opportunity in the fields which are now open to the Christian ministry.

This question of being a preacher settled, the choice of his school by a young minister is often a decisive thing in his ministry. A mistake in this matter has often handicapped the minister for life. A wise choice of a school has been found by many men to furnish an advantage for a useful and happy ministry throughout a whole lifetime. The associations formed in school are often life-assets. The acquaintance with the men who teach and the fellowship with the student body have a value which the young man is not likely fully to appreciate. I am writing for young men who presumably will spend their lives in the South within the bounds of the Southern Baptist Convention. If they make the acquaintance of teachers who are known, loved and honored throughout the South, and have years of fellowship with the great body of other young ministers who in the years following will be scattered throughout the South and will occupy places of usefulness and influence, this acquaintance and fellowship will, for the young minister who spends his life in the South, greatly enrich him in the joy of fellowship and will reinforce his ministry immeasurably.

We have two theological seminaries in the South. America has nothing better to offer in scholarship than Southern Baptists can offer in these seminaries. But the scholarship which is dispensed in these seminaries is keyed to the views and spirit of Southern Baptists. The man who is trained in Louisville or Fort Worth knows how to strike with certainty and precision the chords in the gospel message. These schools are teaching what Southern Baptists believe and fitting the young men to lead Southern Baptists. I do not think that all the wisdom is with us as a people, and the last thing I would do would be to foster in any young man's mind a supercilious notion that the people of any other section are provincials or hayseeds. That section which cul-

tivates this attitude of mind toward another is making a case against itself. I would, however, have our young ministers know that in their schooling they must gather power for the delivery of a message. The seminary faculty which cannot be persuaded to tell the churches what they believe and teach either lack the exact knowledge which aids expression and is necessary to good teaching or they have something to teach young preachers which they think it prudent not to tell the churches. The recommendations which such instructors give their students will not have much weight with the churches from which they withhold information. Both our seminaries have from their foundation frankly told the denomination what they are going to teach, and have, we believe, faithfully kept their contract with the denomination.

Each of the seminaries has articles of faith which embody explicit statements of fundamental things that pertain to a preacher's message, and the teachers in these institutions accept these articles of faith and do their teaching in accordance with them. The churches put the highest value upon the recommendations which these teachers give young preachers.

It is a hazardous business for any young man who is going to exercise his ministry in the South to go to a school which openly declines to tell the denomination what it proposes to teach young preachers. The young man who is lured by offers of money to such a school makes a mistake which we will probably regret throughout his ministry. A man's message for a lifetime is of far greater consideration than a little money for three years.

We have no thought of arguing that many of our young people should not go to other sections for training. Many Southerners have gone North for particular training and have been greatly helped and helped the South by what they received. It would doubtless be helpful all around if many young men in the North would come South to school. A better acquaintance and closer association would be mutually helpful and would dispel something of provincialism in both sections. Nevertheless the minister's message is so primary and fundamental to his usefulness that those schools only ought to be selected by ministerial students which are known to teach with reverence and faithfulness the fundamental truths of our Christian religion and whose teachers have no hesitation in telling the denomination at large what they are teaching our preachers. Southern Baptists have occasion to hold in grateful memory such men as Henry G. Weston, Howard Osgood and Augustus H. Strong, who in other sections have contributed great intellectual gifts and high attainments and culture to the strength and faith of men who have come among us and have made full proof of their ministry. These men from other sections are our honored and beloved fellow-helpers to the Truth. Many of our churches rejoice in the ministry of men who, reared and educated elsewhere, dispense to our people as pure a gospel as any men in our pulpits. There are no fences to keep such men out of the South. But these facts only emphasize the importance of having teachers who believe and therefore teach fundamental things and who, without hesitation or fencing, tell what they believe and propose to teach, and thus give assurance that they will send back to the churches men who have effectual messages. The young preacher is in training both to learn the truth and how to tell it. Reticence in telling what his message is, or vagueness as to its essential elements, or the persuasiveness that his message is not reducible to definition, is poor instruction for the young preacher. The New Testament suffered no such limitations nor practiced any such evasion. They were out to tell the world in intelligible terms, with sharp precision and cutting and convincing definition who Christ was, what He did, the meaning of His death, the proof and certainty of His resurrection. They did not foster doubt concerning one of these fundamentals and Christian truths, but thoroughly convinced in

their own mind that every man's safety was conditioned upon believing the same things, they were consumed with holy passion to preach these truths and persuade men to believe them. Such preaching as these men did is the supreme need not only of the South, but of America and of the peoples whose darkened understandings cannot be lightened with anything else than a luminous gospel message. Our Southern churches are ready to put premium on men of training who are endowed of the Spirit and preach an intelligent gospel with a conviction and passion which never balks.

My advice, therefore, to the young man who is fitting himself for the ministry and is ready to go to the seminary, is that he go to one of our Southern seminaries where he can get sure theological bearings and establish life relationships with teachers and students who are committed to the teaching and preaching of such a message. I do not think that I could offer my young ministerial brethren better advice than this.

THE BAPTIST RISING TIDE.

Allen Fort.

One of the most encouraging features about two of the great Southern Encampments which I have been privileged to attend was the Great Baptist Spirit. Large crowds were present at these gatherings at Virginia Beach and at Hattiesburg, Miss. In fact, the leaders were taxed to take care of the people.

It was very interesting to see how all speakers and teachers and workers had primarily in mind the success of the great campaign now being so vigorously waged, and so enthusiastically supported by the Baptist host of the South.

At each of these gatherings a special day was set apart for the discussion of the Baptist 75 Million Campaign. Members of the Convention Committee were present, and State and General Secretaries were either present or send words of cheer. Ministers, laymen, women workers and young people were present, and were interested in the highest manner. But it was not only on these special days that emphasis was placed on the campaign. It was manifested every day. No matter where the speakers started, the great burden of many of the addresses was the success of the campaign. And the raising of the money was felt to be the easiest task in the campaign. The by products in the way of Baptist solidarity, of developed leadership, or recruits for the ministry, and for a great south-wide revival of Old Time Religion were felt to be inevitable. I didn't hear a low note sounded during these gatherings, nor did I hear it anywhere as I came in contact with the brotherhood from Virginia to Mississippi.

An interesting story was told by one of the Mississippi pastors. A Jew in a little city where the Pastor lives was leaving for some weeks. He didn't know when the campaign was to begin, but feared he would be away when it was put on. So he went to the Baptist minister, and said to him, "Put me down for \$50.00." This Jew felt he wanted stock in a big enterprise for the glory of God.

The only criticism which came was, that our aim was too small. There is a feeling on the part of large numbers of our people that every church ought to over-subscribe its quota so that the grand total will not be less than 100 million.

It was my privilege at both of these encampments to have one of the best hours of the encampment, to present this 75 Million Campaign. This hour was in addition to that set apart by the leaders of the encampment movement, for the men from the Commission and such general denominational men as might be on hand to present this subject.

At the close of the address at Virginia Beach, a widow stopped me as I was coming from the auditorium. She was very much interested and deeply concerned for the success of the movement. She said she was the mother of eleven children; she had no property and it wasn't always easy to make ends meet. She handed me a dollar, and

(Concluded on Page Eight.)

# CAMPAINING

FOR THE

Enlistment of all our people  
Enlargement of all our work  
Encouragement of all our forces

## We Can Succeed

BY

Supplication to God  
Sympathetic cooperation  
Support through organizations

## The 75 Million Dollars

WILL

Inspire all Baptists  
Increase our efficiency  
Instruct millions of the lost

## Preparations for Victory Week

IN

Every heart  
Every church  
Every state

WILL

Crown Victory Week with success  
Our Churches and People with Honor  
Our Saviour and Lord with Glory

BAPTIST 75 MILLION CAMPAIGN, NASHVILLE, TENN.

## Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven Clinton  
 Vice-Presidents—Madames A. K. Godbold, Martin Ball,  
 Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler,  
 J. L. Johnson, Jr., Rhoda Enoch, Miss Nell V.  
 Bullock.  
 Corresponding Secretary-Treasurer—Miss M. M. Lackey Jackson.  
 Recording Secretary—Miss Fannie Traylor Jackson  
 Young People's Leader—Mrs. Edgar Godbold Jackson  
 College Correspondent—Miss Mary Ratliff Raymond  
 Training School Trustee—Mrs. H. L. Martin, Indiana  
 Margaret Fund Trustee—Mrs. W. J. Davis Jackson  
 Church Building Loan Fund—Mrs. C. Longest Oxford  
 Personal Service Leader—Mrs. Jefferson Kent, Forest  
 Editor W. M. U. Page—Miss M. M. Lackey Jackson  
 All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent to Miss M. M. Lackey.

"MILLIONS FOR THE MASTER." Are YOU getting ready for your gift by reading the Baptist Record weekly?

The programs for State Mission Week of Prayer will reach you this week. Please notify this office if you fail to get yours.

Have you appointed that committee to look after subscriptions for the Baptist Record, Home and Foreign Fields and Royal Service in your church? Remember the splendid offer Dr. Lawrence makes us for securing subscribers to the Record. Remember too that August is INFORMATION MONTH in the Great Campaign. Let us each be busy and faithful.

Mrs. I. M. Ellis of Hazlehurst sets us all a splendid example. She has sent to Dr. Lawrence for blanks, names etc., and is placing subscriptions in each Baptist family in the County. "She is succeeding?" Well, she is making such a sweet splendid strenuous effort that she WILL succeed.

Our Young People's Leader is happy beyond all words to express it. The telegram came Sunday morning that "Guid Mon" her always sweetheart, Edgar Godbold landed in New York Saturday night. Surely we every one rejoice with her. She has been so brave in his absence, and so helpful to us all over the State that her joy can but be our joy.

Before this issue of the paper reaches you there will have been held in each of the six districts the Campaign Meeting of the County Workers. During this INFORMATION MONTH we are praying and trusting that Mississippi will succeed in getting each county thoroughly organized and each sister fully enthused as to her part of the great work for Millions for the Master.

It is with much pleasure that we acknowledge the reports coming in on the new blanks. A number of societies have sent them; some on time, some too late to send to Headquarters by August 5th—the day Mrs. Lowndes closes her books. However we can count them on next quarter's work, though we prefer not doing this. Some few societies stick to the old card, but they will soon give out, and we trust then each society in the State will use the book.

But there are so many, so many societies that have not yet reported. What about yours beloved? Remember as you are faithful so the entire State will be faithful; we are made up of units, and each one of us is a vital part.

We give today a list of our County Workers in the Baptist 75 Million Campaign. There may be some few changes in the list, but it is very nearly correct. Our dear sisters are not allowing ANYTHING to interfere with their Master's work for few months. Let us each study the list especially that of our own district, more especially that of our own county. Let us lend every encouragement possible to these sisters. When they ask us to be Group Organizers or Local Organizers or Four Minute Speakers, let us hasten to obey, by getting ourselves so full of INFORMATION that we will simply overflow in His service.

Our Mrs. Aven and Mrs. Edgar Godbold bring great messages back from the splendid sixth district meeting held in Roxie this past week. The attendance was fine, the enthusiasm superb and the spirituality which overflowed each session splendid beyond expression. It seems that the highest top was reached when Mrs. Ada Christman Magee brought fresh from her knees her great heart message on "Millions for the Master." When this Secretary heard of it, she thanked God for a great daughter of a great Father. How Judge Christman's soul would have rejoiced to see this day!

## WHAT OUR YOUNG PEOPLE CAN DO IN THE CAMPAIGN.

First—They can become teams for securing subscriptions for the Baptist Record, Home and Foreign Fields and Royal Service.

Second—They can be grouped as Team Workers in their local churches.

Third—They can be used as Four Minute Speakers. They often make better speakers than their elders because of their enthusiasm.

Fourth—They can form Prayer Groups, and demonstrate to the churches what faith in prayer means.

Fifth—The R. A.'s can often act as chauffeurs for the county Organizer.

Sixth—Those who have been trained in our Auxiliaries can impart a missionary spirit that will develop more enthusiasm and larger giving.

## A MATTER OF PROGRAMS.

The question of programs for local society meetings is a unique one. It calls for as many answers almost as there are societies. This past month there have come an unusual number of calls for "help" on the program given in Royal Service for July. And because the program there seemed so complete in itself we found difficulty in responding.

Here are reports from two societies in regard to this program. These came unsolicited. If one reads between the lines does it not spell out this fact: That the leader who is deeply interested can find in the programs laid out nearly all or quite all the material needed to make a most interesting meeting?

But read for yourself:

"I just must tell you about our wonderful meeting yesterday in the study of the program in "Royal Service," "Planning for the New Year." The outline for this study was perfectly beautiful in planning to erect this W. M. U. House. We stopped to note the Great Architect, and Who would be the Head; also from whence came our authority for building in the plans, beginning with the specification which was PRAYER. Oh, I wish you could have heard our dear Mrs. Trotter as she plead with us to establish the family alter. It was indeed a mountain top experience. We do rejoice that our leaders are more and more realizing that "everything within the will of God can be accomplished through prayer." And when this wonderful lesson has been studied by our women of the Southland, we too shall realize that this great structure we are planning, or any other we may plan, must have its foundation laid in prayer.

I do hope every society has studied this program; if not will do so for they cannot regret it. And many will catch a vision that will be lasting. We did not have time at this meeting to finish this building; "The Living Room," "Library," "Service Department" and other departments had to be left over; but as the foundation was the most important part we feel it was so beautifully and deeply laid that it will be a very small matter to erect the building with God our Father, the Architect, and Jesus our Elder Brother to lead us."

MRS. M. F. DOUGHTY, Shaw.

"I really think that July program is one of the greatest programs we have ever had. How fine it would be for our undeveloped associations with a leader who was something of an artist! I am

enclosing a list of questions we used. We find this method interesting and beneficial; really it is proving educational, for every member wants the Royal Service, and will study if I hand out a list of questions; and I usually do that because they are all mothers and busy with household cares.

Here are some of the questions:

"What is the real aim of the W. M. U.?"

"In building, what must we have first?"

"In our plans what is absolutely necessary?"

"Who is our Architect and why?"

"Where do we get our authority for construction?"

"To whom was this command given?"

"What are its teachings?"

"What obligations does this command place on you?"

"What are the hidden stones of this important building?"

"What are the pillars and posts; also cornerstone?"

"How would you make the Service Department interesting?"

"What is required for the Nursery?"

"Do we need a prophet's chamber and why?"

"What should be written over the lintel and over the door posts of every room?"

"What is the estimated cost of this great building?"

"Who are the contractors?"

"Are ye Able?"

MISS NANNIE CYPERT, Sherman.

RESOLUTION ADOPTED BY THE SIXTH DISTRICT W. M. U. MEETING, ROXIE, MISS., AUGUST 5-6.

Because of the tendencies of the present times and the unrest in our social life which seems to be claiming the minds and hearts of many of our young people from the activities of the church and its influences, and

Whereas, the influence of the modern dance is threefold; social moral and spiritual, therefore lowering social standards and destroying the appreciation of really high-class social entertainments, and

Whereas, we rejoice that many of our leading educational institutions are putting their ban upon this form of amusement, therefore,

Be it resolved that we, the women of District Six of the Woman's Missionary Union of Mississippi do most earnestly urge all our Christian women to pray earnestly over these conditions, and add our influence with that of our homes, schools and churches in eliminating this demoralizing practice from among the lives of our young people, and

Be it further resolved, that we pledge ourselves to give our time, our home, and our influence to encourage the right kind of entertainments and associations for our young people.

Respectfully submitted,

COMMITTEE.

(Continued from Page Six.)  
 while I was not asking for pledges nor receiving them, I felt I could not refuse this expression from a consecrated woman who wished in a substantial way to show her interest in this campaign. That dollar will help foreign missions, it will help home missions, it will help state missions, it will help orphans, it will relieve the old ministers, it will aid the sick in the hospitals—some portion of it will touch every phase of our great Baptist work, and God is calling for every one of us to do our best. Our busiest men and women are willing to put themselves at the disposal of the leaders in this movement, and they are going to give of their time, of their prayers, of their money, and of their influence to make this campaign a glorious success.

This is the tide in the affairs of the Southern Baptists which we are going to take it's flood— it leads on to Victory. We will not dwell in shallows.

Nashville, Tennessee.

## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

## JACKSON CITY UNION

The City Union of Jackson had its first meeting Friday evening, July 18 at 8:30

It was a most enjoyable occasion, every one in the best of spirits, who could be otherwise with a program presented which meant not only entertainment but real help for the future lives of the unions of the city.

The program is herewith submitted:

Song ..... Loyalty  
Prayer ..... Dr. W. A. Hewett  
Music.

Our Bible Readers Course This Quarter ..... Miss Ernestine Lowther

Special Music ..... Mr. Martin

The Baptist 75 Million Campaign

(10 minutes) ..... Dr. Hewett

Music ..... Miss Dixon

The Part the B. Y. P. U. Can Take in

Campaign (5 min.) ..... Miss Clara Virginia Hartsfield

A Prescription by Which a B. Y. P. U. Can Be Kept Alive through July and August (3 min. each) ..... Miss Lulu Wright and Miss Warren Harris.

Prayer ..... Rev. Blass.

The whole program was an inspiration and we are sorry not to be

able to give each part in detail but that being impossible we will give the prescription given by Miss Warren Harris.

## B. Y. P. U. MAY LIVE THROUGH JULY AND AUGUST

By the time we come to the stage of July and August, our patient, the B. Y. P. U. is in a weakened condition and often symptoms of a serious nature have developed. Therefore, I prescribe in two forms, one to be used internally and the other a local application. Now, this patient, like any other body, is composed of many members and of course, must be treated in such a way that each member will respond, in fact, that is the secret of the treatment—to awaken each member so they will work together with the other members for the good of the whole body.

The treatment I offer is only a trial size and has reference to one week's use. If at the end of a week's faithful application, the desired effect is not obtained, then in all probability, some member is not properly responding and a more severe course will have to be resorted to—such as making the dormant member quiz leader or group captain.

Now, the first thing this doctor suggests is to enlist the help, sympathy and cooperation of the patient's family, which in this case is the church. Without help and sympathy of the family the patient becomes discouraged over his condition and feels that his life is not really worth while causing a lack of proper effort to improve.

As I have already stated, I prescribe in two forms, one to be used internally. By internal use, you will note I mean the qualities in the prescription which refer to each individual member and have direct effect on that member. The formula is as follows:

1 daily special prayer for the Union—this stimulates the heart, which of course is essential.

16 ounces thought on the program—which tend to tear down wrong ideals and properly circulate the thought;

At least one invitation to someone else to attend the Union, which in itself strongly tends to buildup the whole and also causes intense interest. Now it will be found that this intensity of interest will have to be worked off in some way, which creates what is known as activity, thus giving invaluable strength and vitality.

So much for the internal form of treatment which is to be used once daily for a week.

The local application is to be used

only on Sunday nights, applying same freely for one hour and for this season of the year, from 7:15 to 8:15 is recommended as best. It consists of:

100% sincere welcome to every member, by every other member; 95% willingness to answer the Quiz Question.

4 live songs, sung with irresistible enthusiasm.

At least 50% sacrifice on the part of each member which often includes doing without Sunday night supper in order to get to Union on time.

And last: P-E-P—101% PEP—to be used during the entire meeting, and to be injected as often as the patient shows the need of same. This is absolutely harmless and may be used freely.

I believe if these directions are followed closely, it will produce the proper desire on the part of the patient, resulting in an A-1 Union.

## FREE ECZEMA REMEDY.

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the newscientific treatment, and so confident is the Krano-Zema Co. that they will gladly send any reader a full-sized \$1.00 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay \$1.00, but if not, you do not pay one cent. Take advantage of this amazing free offer today. Send no money, just your name and address to the

KRANO-ZEMA CO.,  
95 Phillips Bldg., Girard, Kansas.

## MISSISSIPPI WOMAN'S COLLEGE

"THE SCHOOL WITH A MISSION"

Nashville, Tenn., June 17, 1919.  
Baptist Sunday School Board.

Pres. John L. Johnson:

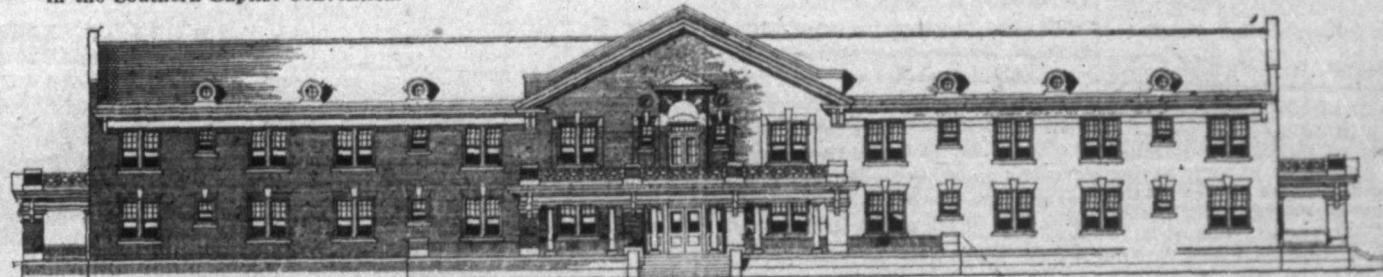
Hattiesburg, Miss.

Congratulations! The Woman's College comes back into its own by taking the lead for the year at the top of the Honor Roll with 367 Diplomas and Seals, not including Blue and Red Seals.

Cordially yours,

P. E. BURROUGHS,  
Secretary Sunday School Board.

In other words the Woman's College does more Bible and Sunday School work in its regular classes than any other school in the Southern Baptist Convention.



ONE OF THE TWO FIREPROOF DORMITORIES NOW BEING BUILT.

1. Over 1600 boarders in seven years, with not a case of serious illness.
2. Sophomores get State License; Seniors get Permanent License.
3. Girls in Ross Hall on Self-Help Plan get board at \$13 per month.
4. Prof. Wm. L. Thickstun, highest grade musical director and pianist.
5. Mrs. Kate Downs P'Pool has no superior in expression.
6. All regular Freshmen get one year in Home Science Free.
7. Best fireproof dormitories in the State. Board moderate.
8. Faculty of 30 cultured, Christian men and women.
9. Fourteen units admit to Standard College Course.
10. High Grade Kindergarten, Intermediate and High School Courses.

Send for beautiful new catalogue.

J. L. JOHNSON, President

Hattiesburg,

Mississippi

## CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for Headache.

## Woman's Native Charms

are reflected with added expression in the use of

## TEARS OF FLOWERS FACE POWDER

Meets every requirement in quality, safety and odor. 35c at toilet counters or by mail.

Money back if not entirely satisfied.

American French Perfume Co. Paris, Tenn.



## A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritatingitching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.

## "BAYER CROSS" ON GENUINE ASPIRIN



"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia. Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monacetinic acidester of Salicylic acid.

## CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.



6 BELL-ANS Hot water Sure Relief

## BELL-ANS FOR INDIGESTION

Rub-Off-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc.

## NEWS IN THE CIRCLE

MARTIN BALL.

Our old friend Rev. J. S. Corpeening, of Seueca, S. C., has accepted a call to the church at Lancaster, same state. He enters the new field at once.

Rev. J. H. Cain, of Atlanta, Ga., formerly pastor at Greenville, will supply at Grace church, Washington, D. C., for three Sundays, during this month.

This scribe will assist Rev. Fleetwood Ball, of Lexington, Tenn., next week. We are anticipating a great time as the Lord pours out his blessings upon us.

Evangelist T. O. Reese, of the Home Board has recently held a gracious meeting with the church at Haleyville, Ala. The public dance hall was closed up and several joined the church by baptism. Rev. L. L. Hearn is the pastor.

Pastor M. R. Cooper, of Shelby, is aiding Rev. R. L. Breland in a meeting at Neshoba this week. Pastor Cooper is kept quiet busy now in meetings.

Pastor J. O. Heath of Gorman, Texas, closed a fine meeting with his church. He had to his aid Pastor W. T. Turner of Waco. Pastor Heath had resigend to take effect at the close of the meeting. The church made a love offering of \$431.50 to Pastor Heath. They paid the help well.

The First Church, Corsicana, Tex., Rev. B. W. Vining, pastor, has just closed a great meeting. The pastor did all the preaching. Gospel Singer J. L. Blankenship led the music. There were over 95 additions to the church.

A great meeting has just closed at Bokhoma, Okla. Rev. Arthur Fox of Hope, Ark. doing the preaching. Sixty eight united with the church. The church went from one fourth to full time preaching. Evangelistic Singer J. A. Brown conducted the music.

Dr. J. B. Phillips has resigned the pastorate of the Baptist Tabernacle, Chattanooga, Tenn., effective January, 1920. He will do evangelistic work and organize revival conferences in Tennessee, Alabama, Mississippi and Arkansas.

The Louisiana Baptists have purchased the Baptist Chronicle from E. O. Ware and changed the name to the Baptist Message. Mr. Henderson Barton, son of Dr. A. J. Barton is managing editor and Dr. M. E. Dodd, of Shreveport, editor.

Evangelist J. W. Hickerson, so well known all over Mississippi, recently held a meeting with the Griffith Memorial church Jackson, H. T. McLaurin, pastor. There were 38 additions, 26 by baptism.

The Walnut Street Church, Louisville has engaged Rev. W. B. Riley to conduct a meeting in October. They will have a pastor by then.

Dr. J. S. Rogers leaves his work of Corresponding Secretary of the Arkansas State Mission Board to accept work in the Southwestern Theological Seminary. Rev. E. P. Aedredge pastor of the Emanuel Church, Little Rock, will succeed him.

The church at Batesville, Ark., has succeeded in capturing Rev. A. F.

Cagle of Hope, Ark., for their pastor. He began work Aug. 3.

The sound of the hammer and the ring of trowel in the hands of the bricklayers on the Clarksdale Baptist meeting house sounds good to an anxious pastor's heart.

Recuperation—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

## TIME AND PLACE OF MEETINGS OF ASSOCIATIONS

Sunflower, Drew, Sept. 5.

A. Judson, Richmond (7 mi. east Plantersville), Sept. 5.

Columbus, Pleasant Hill, Lowndes Co., Sept. 10.

Tippah, Pine Grove, (B) (7 mi. n. Hickory Flat), Sept. 10.

Monroe Co., Center Hills, Sept. 11.

Chicasaw, Spring Hill (10 mi. w. Pontotoc), Sept. 16.

Pearl River, Oloh (12 mi. east Columbia), Sept. 17.

Lauderdale, Goodwater, Sept. 17.

Tishomingo, Booneville, Sept. 16-17.

Gulf Coast, Gulfport Second Ch., Sept. 17-18.

Trinity, Enon (9 mi. N. Cedar Bluff) Sept. 18.

Bogue Chitto, Mt. Zion (5 mi. e. Oskyka), Sept. 23-24.

Bay Springs, Ted. Sept. 24.

Calhoun, Macedonia (2 miles n. Calhoun City), Sept. 24.

Jeff Davis, Society Hill, Sept. 26.

Zion, Fellowship (9 mi. nw. Europa), Oct. 1.

Carey, Morgan's Fork, Oct. 2.

Chester, Self Creek, Oct. 3.

Oktibbeha, Enon, Oct. 4-6.

Jones Co., Summerland, Oct. 7-8.

Louisville, Calvary (5 mi. west Louisville), Oct. 7.

Strong River, Liberty (10 miles west Broxton), Oct. 7.

Montgomery Co., Milligan Springs, Oct. 7.

Hopewell, Line Creek (6 mi. sw. Morton), Oct. 8.

Yalobusha, Grenada, Oct. 8.

Hobolochitto, Spring Hill (8 mi. n. Poplarville), Oct. 8-10.

Mississippi, Gladning, Oct. 9.

Central, Concord (3 miles from Anding), Oct. 9.

Pearl Leaf, Mt. Olive, Oct. 9-10.

Lawrence Co., Monticello, Oct. 11.

Greene Co., Macedonia, Oct. 11.

Copiah, Damascus (1 mi. north Hazlehurst), Oct. 14.

Choctaw, Binnsville, Oct. 16.

New Choctaw, Hopewell, Oct. 17.

Lincoln Co., Gum Grove (8 miles south Brookhaven), Oct. 17.

Deer Creek, Cleveland, Oct. 21.

New Liberty, Providence, Oct. 22-23.

Yazoo, Pleasant Ridge, Oct. 22.

Clarke Co., Quitman, Oct. 21-22.

Wayne Co., Buckatunna, Oct. 23-24.

General, Indian Springs (5 miles west Laurel), Oct. 29-31.



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

YOUR GREATEST PROBLEM—  
THAT BOY OF YOURS

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

## For Sick Headache

Constipation, Indigestion, Sour Stomach, Biliaryness, Bloating, Gas, Coated Tongue, take that wholesome physic—

## FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not grip or nauseate. No constive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. Is a short while, my head stopped aching."

Sold Everywhere

MOSQUITOES MEET  
THEIR MASTERSWEET DREAMS TEACHES THEM  
THEIR LESSON QUICKLY.

Did you know that a city-bred colt will shy from a snake just as quickly as will an old country-bred 'no se'. It's instinct. It's born in 'em.

Even unto the lowly mosquito does this sense of instinct extend.

It is quite noticeable that a young mosquito will avoid Sweet Dreams just as surely as do the old fellows. It's born in 'em.

On the morning that the first bottle of Sweet Dreams was made, mosquitoes then and there had met their master. Their fate was sealed.

Therefore it is asked that when mosquitoes at your home become troublesome that you try Sweet Dreams. Then and there.

## Your Eyes Granulated Eyelids,

Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

# IS YOUR BLOOD HUNGRY FOR IRON?

Modern Methods of Cooking and Living Have Made An Alarming Increase in Iron Deficiency in Blood of American Men and Women

## NUXATED IRON Helps Make Red Blood

The Kind That Puts Roses Into the Cheeks of Women and Force Strength and Courage Into Veins of Men.

"Is your blood starving for want of iron? Iron is red blood food. If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally go hungry for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood—and who never suspect the cause of their weak, nervous, run-down state. But in my opinion, you can't make strong, sturdy men and women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron—Nuxated Iron—before they are to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the packages. If you have taken preparations such as 'Nux and Iron' and other similar iron products and failed to get results, remember

The Tired Nervous Housewife



The Run-down Business Woman

The Exhausted Business Man

that such products are entirely different things from Nuxated Iron."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have increased their strength and endurance in two weeks' time while taking iron in the proper form.

## THE BAYLOR SCHOOL FOR BOYS

### A THOROUGH EDUCATION

CASTLE ON THE TENNESSEE

1. Thorough Scholastic Training. Small Classes. Experienced Teachers.
2. Religious Influences through School Y. M. C. A. and daily Chapel Exercises.
3. Compulsory Public Speaking, Writing, and Spelling for every student.
4. Six fine brick buildings, new equipment, 40-acre campus in mountains.
5. Athletic Fields, Track, Tennis Courts, Swimming and Boating.
6. Beautiful Scenery and Historical Surroundings. Ideal Location.
7. The Honor System. 9. Compulsory Exercise. 10. Same Headmaster for 25 years.
8. Military Training in the Essentials, not in the Spectacular, under officers of the

A. E. F.

Baylor School is an accredited school of Southern Association of Schools and Colleges. For particulars address J. B. BAYLOR, BAYLOR SCHOOL, Chattanooga, Tenn.

## GOSPEL TENTS



of the best quality for very reasonable prices. Workmanship unsurpassed. Material of the best grade. Our tents are known for their good quality all over the U. S. A. Write for prices and full information.

Atlanta Tent and Awning Co.,  
P. O. Box 974-A, Atlanta, Ga.

## CUMBERLAND UNIVERSITY

FOUNDED IN 1842

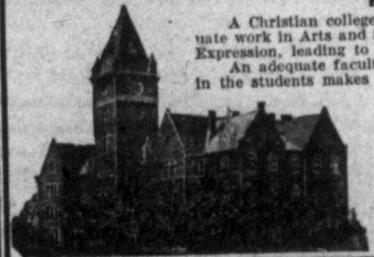
A Christian college offering excellent facilities for undergraduate work in Arts and Sciences, Law, Music, Home Economics, and Expression, leading to the usual degrees.

An adequate faculty of college graduates personally interested in the students makes an atmosphere of fellowship, industry, and service.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses relatively low. Date of opening September 10, 1919.

Address,  
EDWARD P. CHILDS, President, or  
JAMES O. BAIRD, Registrar,  
Lebanon, Tennessee



## THE BAPTIST RECORD

Our pastor Rev. G. S. Jenkins is on his vacation and he got Rev. L. W. Lightsey to supply for him on first Sunday of this month. Bro. Lightsey preached on "The Law" and used the blackboard to illustrate it. He made it very clear and helpful to all. The evening service was rained out.

On Monday I spent the day with him making a house to house canvass with him in the interest of the Baptist Record and our efforts were rewarded with securing over twenty new subscriptions to the Record and several for Home and Foreign Field. The Woman's Missionary Union has a large club for Home and Foreign Field subscriptions which they took after.

In this connection I will say that it will help any church for the membership to take the denominational paper. A good way to bring this about is for the pastor to have the State Colporteur come and preach for him and then the next day assist him in putting it in every Baptist home by making with him a house to house canvass.

W. H. PATTON.

Shubuta, Miss., Aug. 10, 1919.

## FINE MEETING AT MT. PISGAH

We closed a fine meeting with Mt. Pisgah church, Carroll county the 30th of July. Bro. Harry L. Watts was with us through Thursday and rendered excellent service in personal work. He preached for us until we arrived on Sunday. There were 19 additions to the church, 17 by experience.

The last day of the meeting we put on a church building movement, and raised \$3000 on a new \$5000 church house. The pastor, Bro. Muirhead has done excellent work in this important field. For five years he has worked and prayed for this day.

Last week I was with Dr. Rowe at Bethel Church near Drew. The Lord gave us a good meeting inspite of the dust, heat and election. There were three professions of faith. The quota of Records raised. Dr. Rowe is greatly loved by his people.

Cordially yours,  
W. M. BOSTICK.

Gulfport, Miss.,  
August, 11, 1919

Editor The Baptist Record:

The First Baptist Church of Gulfport is prospering under the able ministry of Dr. Wm. J. Mahoney, who assumed the pastorate of the church last December. Dr. Mahoney has not resorted to any high pressure methods. He has been building carefully and as results thus far show, most wisely. The church is united and harmonious and as a token of the appreciation of the members, voted a very substantial increase in his salary last Wednesday evening, with the promise of an additional increase the first of next year.

Dr. Mahoney is an excellent preacher and an unusually pleasant and affable gentleman. He is greatly blessed in having a most worthy and lovable wife and very attractive children who share in his popularity which is by no means confined to the members of the congregation. We are hoping for great things under his ministry.

H. L. GRACE,  
Church Clerk.

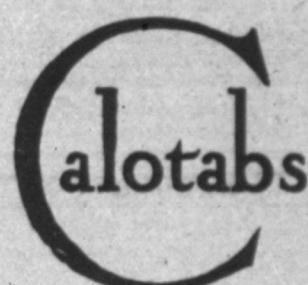
## Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine and the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kinloch Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kinloch at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kinloch Soap as this helps to keep the skin clear and youthful.

KINLOCH MFG. CO., Elliott St., Buffalo, N. Y.

The next time  
you buy calomel  
ask for



The purified and refined  
calomel tablets that are  
nauseless, safe and sure.

Medicinal virtues retained  
and improved. Sold  
only in sealed packages.  
Price 35c.

Rub-My-Tism is a powerful anti-septic; it kills the poison caused from infected cuts, cures old sores, tetter, etc.



Removes the cause by destroying the germs of MALARIA. At your drug store, 60c; money back if no good.

BEHRENS DRUG CO.

Waco, Texas



IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stop the itching and heals permanently.

DR. CANNADAY  
1225 Park Square, Sedalia, Missouri.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

## You Do More Work.

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

**GROVE'S TASTELESS Chill TONIC** restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

**GROVE'S TASTELESS Chill TONIC** is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS Chill TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS Chill TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.



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Doctors say that boil-germs thrive on mossy linseed and similar poultices and plasters—they multiply and spread. That's why other boils appear near the affected part of body.

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Try Carboll free. Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., sample. 25c boxes at stores.



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JACKSON, MISS.

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666 quickly relieves Constipation, Biliousness, Loss of Appetite and Headaches, due to Torpid Liver.

We are proud of the confidence doctors, druggists and the public have in 666 Chill and Fever Tonic.

## East Miss. Department

By R. L. BRELAND,  
Philadelphia, Mississippi

### OUR CHOCTAW BRETHREN

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In the year of 1900, or shortly thereafter, another effort was made to remove these remaining Choctaws to what was then known as Indian Territory, now Oklahoma State, west of the Mississippi. Many thousand of them went to their new home, but a bare remnant of this once numerous tribe elected to live and die in the land of their ancestors. So we have with us to day a scattered seed of these noble people.

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Economy and Luxury meet in the BOUR-DAVIS MOTOR CAR. We invite your closest scrutiny and comparison to the claims we make for the BOUR-DAVIS.

Light in weight, constructed with a view to strength and endurance, it is priced within the average man's pocketbook.

The BOUR-DAVIS is as easy to operate as to buy. The stream-line body is a masterpiece of the body builders' art, and is mounted on an amply powered, thoroughly reliable, standard six-cylinder chassis.

The BOUR-DAVIS motor car commands the admiration of the critical car enthusiast everywhere. The luxurious appointments and distinctive appearance single out the BOUR-DAVIS as an EXCEPTIONAL motor car at the price at which it is sold.

In every section of the country, and under every road test, and under all conceivable weather conditions the BOUR-DAVIS has proved every claim that has ever been made for it and has delighted the owner.

Examine this car at your dealers, or write for catalogue, and know more about the BOUR-DAVIS before you buy any motor car.

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Pastors should write to us for our free "Standardized Package" of Denominational and Evangelistic tracts. Prepared for churches of 200 members. For larger churches order more than one package. Have a full tract table at your Meeting this summer. Over 3,000,000 of these tracts have been distributed.

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W. T. LOWREY, LL. D., President.  
CLINTON, MISSISSIPPI.

Students can work best when they are happy and contented. Who can find a dissatisfied Hillman girl?

Students are safest when they have the close personal attention of the teachers. Where can they get closer personal contact than in Hillman College?

Students will develop best where the environment is best. What other town in the world has more Christian leaders in proportion to the population than Clinton?

Exceptionally good advantages are offered. Write for information.

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Skene, Miss., Aug. 8.

## TO KEEP THE RECORD CLEAR

Please allow me space for this brief statement:

I never intended to remain in Meridian in a pastorate permanently. By a peculiar providence which seemed the leading of the Lord, I have supplied in this city for more than two years, at the Forty-First Avenue Church, three months; at the First Church, nine months or more; and at the Fifteenth Avenue Church a year and a half. Through all these engagements I have persistantly declined to consider myself as a candidate for a permanent pastorate. I have only served these churches during a time in their history in which my services seemed most needed, a sort of inter regnum, in which things were made better for the man who followed than in the past. This I have accomplished. And now I return to what I regard as my real career, my best life's work, to do the work of an evangelist.

I took up the work at Fifteenth Avenue Church where Brother Solomon left it, conserving all the headway he had so heroically gained, kept the building movement going, continued accumulation of funds, and now pass it on, in good shape, with a fixed policy to build, so that question is no longer in debate, with sufficient funds in hand (no pledges) for the incoming pastor to begin building.

As soon as our chaplains began coming back from the war (I tried to go but couldn't), I tendered my resignation. Today the church unanimously elected Brother W. H. Morgan, once of Brookhaven, recently chaplain overseas, at a salary of \$3000 and a home, and the church definitely committed to building. The pulpit committee will wire Brother Morgan, and we hope he will accept.

In the meantime, I shall stay with the church till they secure a favorable answer either from him or some other.

I resigned pastoral work in 1914, returned from Texas, placed my wife and three daughters in Mississippi Woman's College and both their lives and mine are so identified with that college that I would not change for any pastorate on earth till the girls finish their schooling. Mrs. P'pool is the head of the Department of Speech Arts. Dorothy, who graduated last session in both that department and piano, will assist her mother this session. Since all my family are girls this is by far the very best thing for the entire family.

As soon as the new pastor is on the field, I shall make Hattiesburg once more my headquarters, retaining, I hope a hold on some of the field I have developed about Meridian, and shall do evangelistic work. I am going without a singer, because I want to adapt myself to all the churches, the large and the small. But can get a singer when desired. While I am working entirely independent of the State Board of Missions, yet I am loyal and helpful, without pay, to all that our Baptist people stand for.

Since I have been out of the evangelistic work for some time, I realize that I may not immediately get all the work I can do. I have made it a rule never to request an engagement, and never to decline one however

small, because I feel that the small churches are the Lord's as well as the large ones, and more people are converted in them in proportion to their numbers and expenditure than in the larger ones.

I do not make this statement as an advertisement, only to keep the record clear, since it might be questioned. Why I have preached at three of the Meridian churches and have not settled here as pastor of either of them.

Faithfully yours,  
E. S. P'POOL

## PARAGRAPHS FROM ARKANSAS

(L. R. Burress)

The George Stephens' meetings continued in Jonesboro for more than four weeks. More than 800 persons confessed Christ. A great Gospel was preached, showing the exceeding sinfulness of sin and declaring the blood of Christ the only means for cleansing. The fundamentals, Repentance and Faith were emphasized with great force and authority. Yet some, like the foolish Galatians were bewitched, claimed to have begun in the Spirit and to have found peace with God by grace through faith, sought as they say "a finishing up" by works and were persuaded to be baptized to secure full salvation. Thus is exemplified "falling from grace" as Paul expresses Gal. 5:4.

More than 200 of the converts were reported as preferring Baptist faith and practice.

The meeting was not denominational as a Union Meeting, but as a "Community Meeting," individual Christians co-operating, rather than different churches as churches.

A Baptist Church is a free and independent organism complete by the very gist of its existence and cannot attach to any institution civil or religious.

Arkansas Baptists are engaged in the preliminaries, praying and planning for their apportionment of the 75 millions of which "notice is given before hand that the same might be ready as a bounty." (2 Cor. 9:5) Every Baptist laying by in store as enjoined in First Cor. 16:1-2, will rejoice in success, others will wish they had.

As Noah looked out of the Ark and saw a landing for his crew, so by faith this Bible named State sees the landing and new altars of consecration will be erected.

Which, in baptizing is better, to plunge the candidate into the water, or to bury the candidate in the liquid grave? Pall-bearers lower the casket very gently and slowly into the grave.

The children of darkness paid \$410,732.16 for "the athletic game" played by Jess Willard and Jack Dempsey, July 4th, brutalizing American manhood.

Ought not the children of light do more to christianize humanity? The world's heroes are successively surpassed. The Christian's Hero, Jesus, will forever remain the Champion of the best type, and His words "No man cometh to the Father but by Me," must be proclaimed to all the world.

## PROFANING THE SABBATH

Owing to illness of the pastor, there were no preaching services at the local Baptist Church last Sunday, I went to the Methodist Church to hear Dr. Huntley preach.

It is one of the requirements that the General Rules of "The United Societies" organized by Mr. Wesley in 1739, be read once each year, and this Dr. Huntley did, they being in part as follows:

There is only one condition previously required of these who desire admission into these societies: "A desire to flee from the wrath to come, and to be saved from their sins" but, wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation; First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as: Taking the name of God in vain; profaning the day of the Lord, either by doing ordinary work therein or by buying and selling, or drunkenness, or drinking spirituous liquors except in cases of necessity, etc.

It is expected of all who desire to continue to evidence their desire of salvation, thirdly, by attending upon all the ordinances of God, such as: The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the scriptures and fasting or abstinence, \* \* \* closing with "we will admonish him of the error of his ways; we will bear with him for a season, but if then he repent not, he hath no more place among us. We have delivered our own souls."

Brother Huntley commented at length on the first two named. He spoke of hearing of one expert cussler residing here and there being some aggravated cases of profaning Sabbath here he dwelt quite awhile on it. He was as hard on the buyer of goods on the Sabbath as he was on the seller, calling upon a lawyer to know if they were not particeps criminis and he assented.

So many of the church members make a practice of buying Coco-Cola ice cream, cigars, etc., on the Sabbath and are so indifferent about attending the stated meeting of the church, and the officers of the law "go blind" to the violations of the laws of God and state and town that it is disheartening to the ministers and Sunday School superintendents.

That evening I heard the Presiding Elder, Dr. Thompson, preach a fine sermon from the 2d Cor. 13-14, where he showed Christ's redeeming love and comforting influence of the Holy Ghost in the Christian life.

Our dear Savior was the meekest and most patient character recorded in history, but even he was so aroused by the desecration of God's temple that he drove the money changers out with a scourge and the slumbering anger of God loving men and women will yet break forth and in their righteous wrath they will put a stop to the flagrant and open, boastful desecration of God's day, and enforce that great commandment "Remember the Sabbath day to keep it holy."

W. H. PATTON  
Shubuta, Miss., July 17, 1919.

The Lord was gracious to us folk at Learned this week. Through the efforts of Bro. John H. Hooks and the pastor the Lord richly blessed the church. Three were received by letter and two were baptized, one having previously united.

The brotherly love of all was deepened by the impressive flower service conducted by Bro. Hooks. He is a strong gospel preacher and a spiritually strong man.

The church is indebted to Mrs. John Riggan of Jackson for her untiring efforts at the organ. May the Lord richly bless her.

V. M. HAILEY.

## Grove's Tabasco chili Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c



## SLUGGISH LIVERS

are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

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For Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders.

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ESTABLISHED 1858  
THE C. S. BELL CO., HILLSBORO, OHIO

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine tonic.

## You Do More Work.

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

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## PARAGRAPHS FROM ARKANSAS

(L. R. Burress)

The George Stephens' meetings continued in Jonesboro for more than four weeks. More than 800 persons confessed Christ. A great Gospel was preached, showing the exceeding sinfulness of sin and declaring the blood of Christ the only means for cleansing. The fundamentals, Repentance and Faith were emphasized with great force and authority. Yet some, like the foolish Galatians were bewitched, claimed to have begun in the Spirit and to have found peace with God by grace through faith, sought as they say "a finishing up" by works and were persuaded to be baptized to secure full salvation. Thus is exemplified "falling from grace" as Paul expresses Gal. 5:4.

More than 200 of the converts were reported as preferring Baptist faith and practice.

The meeting was not denominational as a Union Meeting, but as a "Community Meeting," individual Christians co-operating, rather than different churches as churches.

A Baptist Church is a free and independent organism complete by the very gist of its existence and cannot attach to any institution civil or religious.

Arkansas Baptists are engaged in the preliminaries, praying and planning for their apportionment of the 75 millions of which "notice is given before hand that the same might be ready as a bounty." (2 Cor. 9:5) Every Baptist laying by in store as enjoined in First Cor. 16:1-2, will rejoice in success, others will wish they had.

As Noah looked out of the Ark and saw a landing for his crew, so by faith this Bible named State sees the landing and new altars of consecration will be erected.

Which, in baptizing is better, to plunge the candidate into the water, or to bury the candidate in the liquid grave? Pall-bearers lower the casket very gently and slowly into the grave.

The children of darkness paid \$410,732.16 for "the athletic game" played by Jess Willard and Jack Dempsey, July 4th, brutalizing American manhood.

Ought not the children of light do more to christianize humanity? The world's heroes are successively surpassed. The Christian's Hero, Jesus, will forever remain the Champion of the best type, and His words "No man cometh to the Father but by Me," must be proclaimed to all the world.

## PROFANING THE SABBATH

Owing to illness of the pastor, there were no preaching services at the local Baptist Church last Sunday, I went to the Methodist Church to hear Dr. Huntley preach.

It is one of the requirements that the General Rules of "The United Societies" organized by Mr. Wesley in 1739, be read once each year, and this Dr. Huntley did, they being in part as follows:

There is only one condition previously required of these who desire admission into these societies: "A desire to flee from the wrath to come, and to be saved from their sins" but, wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation; First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as: Taking the name of God in vain; profaning the day of the Lord, either by doing ordinary work therein or by buying and selling, or drunkenness, or drinking spirituous liquors except in cases of necessity, etc.

It is expected of all who desire to continue to evidence their desire of salvation, thirdly, by attending upon all the ordinances of God, such as: The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the scriptures and fasting or abstinence, \* \* \* closing with "we will admonish him of the error of his ways; we will bear with him for a season, but if then he repent not, he hath no more place among us. We have delivered our own souls."

Brother Huntley commented at length on the first two named. He spoke of hearing of one expert cussler residing here and there being some aggravated cases of profaning Sabbath here he dwelt quite awhile on it. He was as hard on the buyer of goods on the Sabbath as he was on the seller, calling upon a lawyer to know if they were not participants in crime and he assented.

So many of the church members make a practice of buying Coco-Cola ice cream, cigars, etc., on the Sabbath and are so indifferent about attending the stated meeting of the church, and the officers of the law "go blind" to the violations of the laws of God and state and town that it is disheartening to the ministers and Sunday School superintendents.

That evening I heard the Presiding Elder, Dr. Thompson, preach a fine sermon from the 2d Cor. 13-14, where he showed Christ's redeeming love and comforting influence of the Holy Ghost in the Christian life.

Our dear Savior was the meekest and most patient character recorded in history, but even he was so aroused by the desecration of God's temple that he drove the money changers out with a scourge and the slumbering anger of God loving men and women will yet break forth and in their righteous wrath they will put a stop to the flagrant and open, boastful desecration of God's day, and enforce that great commandment "Remember the Sabbath day to keep it holy."

W. H. PATTON,  
Shubuta, Miss., July 17, 1919.

The Lord was gracious to us folk at Learned this week. Through the efforts of Bro. John H. Hooks and the pastor the Lord richly blessed the church. Three were received by letter and two were baptized, one having previously united.

The brotherly love of all was deepened by the impressive flower service conducted by Bro. Hooks. He is a strong gospel preacher and a spiritually strong man.

The church is indebted to Mrs. John Riggan of Jackson for her untiring efforts at the organ. May the Lord richly bless her.

V. M. HAILEY.

## Grove's Tastieless chili Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, invigorating Effect. Price 80c

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Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking  
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are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

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It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

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Make a Bleaching,  
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The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness and tan and is the ideal skin softener, smoother and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck arms and hands. It naturally should help to soften, freshen, bleach and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red heads.—adv.

**Freckles**

Are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Do not delay. Use Stillman's Freckle Cream. Made especially to remove freckles. Leaves the skin clean, smooth and with a natural glow. Money sent, refund if not satisfied. 50c per jar. Write today for particulars and free booklet. "Wouldst Thou Be Fair?" Contains many beauty hints, and describes a number of skin problems and difficulties. Price 25c. Sold by all druggists. STILLMAN CREAM CO. Dept. 39 Aurora, Ill.



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**ASSOCIATIONS WITH DATE OF  
OF MEETING**

We have no minutes for the following associations and so far have been unable to secure information as to the date of their meeting. Will some brother furnish the time and place of meeting for all the associations in the list below which he knows about. Do not depend on any one else to do this, and do not wait until next week, but do it now. It will not matter if we have a number of brethren furnishing information to reach association, but it will matter if no information is furnished. Look over the list and if you know when and where a single association meets write me at once.

West Judson, Oxford, Lebanon, Judson, Union Bay Springs, Red Creek, Sunflower, Perry Co., Aberdeen, Walthall, Mississippi, Mt. Pisgah, Harmony, Tombigbee.

Beginning on Saturday before the third Sunday in August, Rev. C. S. Wroten of Askew, Miss. began a meeting with Macedonia church, Lincoln county, which lasted seven days. 25 members were received, 22 for baptism. This was Bro. Wroten's third meeting with Macedonia in succession. He is a great worker for the Lord. May God bless him.

A. MEMBER.

**THE BALLOT**

There will be a big vote polled at the second primary in Mississippi. The ballot is a sacred trust and should be so accepted by every loyal citizen.

The candidates should be weighed in the balance of intelligence, spirituality, morality and competency, and cast your vote for the cleanest man in the race; one you will be proud to honor. If one is an immoral man, has the taint of scandal, then vote for the other man. "When the righteous are in authority, the people rejoice," but when the wicked beareth rule, the people mourn," Prov. 29:2. "And he answered, fear not: for they that be with us are more than they that be with them." 2 Kings 6:16. Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8.

Witness in word and deed; witness in character and conduct; witness for Him in the next primary election. There is no way by which we can witness for Christ except by living like Christ, doing his deeds. If you cast your vote for an impure man you are not doing Christ-like.

This applies to all candidates from constable to governor.

W. H. PATTON,  
Shubuta, Miss., Aug. 11, 1919.

To The Baptist Record:

Just closed a great meeting at Leesburk, Miss., Rev. W. R. Haynie did the preaching. The church was greatly revived and enjoyed the fine sermons that Bro. Haynie delivered from day to day, we had 18 additions to the church, everybody was well pleased with him and invited him to come back.

W. C. STUART, Pastor.

**\$3,500,000.00**

NOT only represents the goal of Mississippi Baptists in the great campaign, but it also represents the total resources of this guaranteed bank, which stands as additional security for every dollar deposited in it. Not only should every Baptist determine to do his full share in going "over the top" in the campaign, but hundreds of them would choose merely if they would invest their surplus funds in Certificates of Deposit of this Bank which are issued for four, six or twelve months and which bear 4% from the date they are issued.

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### LUMBERTON NOTES

We got on the field here the first of June and found things in fine condition, considering that the former pastor had been away nearly six months. The homes of the two sisters Bass and Brother T. C. McLain were ready to receive the pastor and family until their household belongings came. For two weeks we were most royally entertained.

The church had the pastor's home put in fine condition, by painting and papering. The Sunday School already vigorous has grown more so and things are brighter by far.

The church has adopted and put on a budget fitted to the state board plans. This is for five months as we are praying and planning to make our financial program for 1920 in keeping with the \$75,000,000 drive.

The good people of the church proceeded to pound the pastor and family Thursday night after prayer meeting. They opened up the Sunday School rooms and invited them in to look upon a table groaning under the burden of high priced groceries. Then feeling that the strokes had been too light the next day came some nice bills.

We are specially proud of the fact that since Lumberton has never before been represented at the Womans College, she is to have four of her young ladies there this next term.

We covet the prayers of the brotherhood of the state that the pastor and church may get the vision. May the Holy Spirit come upon us as Baptist of Mississippi while we wait upon the Lord.

PASTOR E. H. GARROTT.

## Rheumatism

Lumbago, Gout, Neuralgia, Sciatica and diseases of similar origin are not subject to sudden magic cure. Their hold is constitutional, and so must be their remedy.

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A few special features are: Wheel base 164 inches, permitting even distribution of large loads over rear axle; large 35-gallon welded seamed gasoline tank for long hauls; steel rear and front propeller shaft joints. Frame—3-ton standard truck construction; large pedals; heavy steering gear; 4-speed transmission—army type construction.

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6th. The women are pushing it.

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8th. The dues of the members are sacredly preserved for benefits, and can never be diverted to administrative purposes.

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at sixty-eight, and after for those who comply with the provisions.

10th. It provides an annual disability benefit of \$100.00 as a minimum, and \$500.00 as a maximum for the member who becomes permanently disabled.

11th. It provides an annual minimum benefit of \$60 and an annual maximum benefit of \$300.00 for his widow.

12th. If no widow survives, her portion is ratably divided among the minor children.

13th. The income which it provides can never be diverted or lost by any one.

The widow cannot invest it, loan it, or give it away. Quarterly payments will go out to those entitled to them.

14th. It provides against the day of want in a way that will preserve one's pride and dignity.

15th. All premiums cease after one begins to draw either an old age, or a disability annuity.

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